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# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, MAY 29, 1913. NUMBER 13.

## THERE IS NO UNBELIEF

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.

There is no unbelief;
Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
Trusts the Most High.

There is no unbelief;
Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow—
God's power must know.

There is no unbelief;
Whoever lies down on his couch to sleep;
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief;
Whoever says, "tomorrow, the unknown,"
"The Future," trusts that power alone
He dares disown.

There is no unbelief;
The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

—*Christian Socialist.*

---

Charles F. Dole is always wise, never wiser than in the article on "The Democratizing of Industry," which we pick from the *Boston Herald* and print in another column.

---

The Chicago *Tribune,* not inaptly, calls the recently added section to the Wisconsin University, a "Finishing School for Mayors." There is something more than a joke in the suggestion that a "certificate of election" is not indisputable evidence of ability to run a city.

---

Is there not something the matter with a democracy that is so easily pleased with, so prompt to flatter, the recent silly display of crowned heads gathered in Berlin. Is it not well to keep in mind the wastefulness of the display, the superficiality of the things displayed, the silliness of all royal pretensions, the emptiness of all crowns which on close inspection become little more than clumsy jewelry and uncomfortable millinery? As a sign of some lurking democracy still left in America we quote the following from an editorial in the Chicago *Tribune* this week:

> No amount of pomp and circumstance of massed troops and big bass drums, can keep the purple robe from looking like a linen duster and the wearer thereof like a delegate to a fraternal convention if royalty be unwise enough to mass itself in one place.

The Sunday Evening Club closed its season at last Sunday's session. Work will be resumed October 5th, at Orchestra Hall. As has been the case often throughout the season, hundreds were turned away because every foot of available space was occupied. In the presence of so many vacant seats in so many fashionable churches, so much complaint of non-church attendance, such anxiety to reach the "unchurched," the experience of the Sunday Evening Club ought to mean something—just what, we will not presume to say, but it is an item to be reckoned with by those who would study the situation.

---

Our North Baptist friends have been meeting in convention in Detroit. According to the press dispatches, the Rev. S. A. Crandall of Minneapolis told the convention that in only one out of twelve large American cities studied, did the Christian, Protestant and Catholic combined, outnumber, what he calls, "the non-Christian population." This is certainly a startling announcement. But the significance would be increased if we could only find out what has been considered the line of demarkation between the "Christian" and the "non-Christian" by these statistic gatherers. Do they mean that only enrolled church members are "Christian" and all the un-enrolled are "non-Christian?"

Or, what do they mean anyhow?

---

Among the notable visitors recently drawn to Chicago is the Rev. Peter Roberts, so widely and so well known as a worker among immigrants. He came to take part in the discussion of the Immigrant Problem in connection with the "World in Chicago" exhibition. He was the guest, while in the city, of the Abraham Lincoln Centre, and spoke briefly, though most effectively, at the Sunday morning service of All Souls Church, May 25. Incidentally he also addressed the School of Civics and Philanthropy, and was in consultation with other immigration workers. Mr. Roberts, himself an immigrant, is an effective missionary among the over complacent native-born who forget their recent descent, and who are always in danger of forgetting that new and high tides of life are forever passing into the, as yet, unfilled spaces of American territory and American efficiency. The contribution of Peter Roberts to the future United States is immeasurably large.

## Sober Second Thought About Fortifying Panama

The Massachusetts Peace Society, at its annual meeting in Boston, May 22, adopted unanimously the following resolution, which it transmitted to the President and the Massachusetts Senators and Representatives in Congress:

The Massachusetts Peace Society, assembled at its annual meeting, solemnly condemns the program of the military party of the country to make of Panama a new Gibraltar, and earnestly urges that the fortification of the canal be stayed for the country's sober second thought, to secure if possible the realization of the original purpose, clearly contemplated by the Hay-Pauncefote treaty, to make the canal as neutral as Suez, the highway of the the nations, simply policed, entrusted to the respect and guardianship of all. We believe that it would thus furnish as signal and convincing an illustration of the international security created by mutual confidence as the unfortified Canadian frontier, which has been for a century the safest frontier in ithe world. By very virtue of its freedom from armaments and the friction they provoke, this has been a cardinal factor in the steady maintenance of peace between the United States and Great Britain. At this centennial time, when we are proudly and gratefully commemorating this great lesson at the North, we urge the nation not to be betrayed into menacing and disastrous contrary policy at the South; and we urge the peace party of the country to unite in the demand that the opening and dedication of the canal shall not be, as has been proposed, by a portentous naval demonstration, but by such worthy and fitting observances as shall symbolize and emphasize the significance of this great public work for commerce, civilization and the friendship of peoples.

---

The battle now raging in Chicago over the question of railroad terminals unmasks the real forces that are in steady conflict in the shaping of every great city. Individual railroad corporations and selfish combinations of the same, local tradesmen and those interested in special real estate locations, are pretty clearly arrayed on the one side, while the "dreamers" who see the far-reaching life of Chicago, and are trying to plan for a "city beautiful" and a city convenient, when it becomes a city of five million or more, on the other. The present hit-or-miss and haphazard scattering of railroad terminals with the necessary switch yards and track nuisance all over the center of the city, is what the mighty corporations, led by the Pennsylvania Central, want to retain, in fact, essentially the present unscientific distribution, while a system of concentration, an economic arrangement in one vast union station, which would be of an immense advantage to that non-resident element, the traveling community, is desired by the "dreamers"—who are the men of disinterested vision. The most ideal thing conceivable is none too good for Chicago. Its "dreamers" have never yet been able to keep up with the actualities, the possibilities have always out-reached the "impossibles" of its most ardent supporters. Let us have the great Union depot, if it takes twenty-five years to realize it. If corporations are too selfish to join let the city do it—establish a great municipal union depot and let the various railroad corporations connect up at their leisure.

At the Baptist Convention recently held in Detroit, to which we alluded in another note, Dr. Shailer Mathews declared, according to the despatches, that "the problem of the city is not to be solved by any one denomination, but that the only method that could succeed is a great co-operative Protestantism." Why draw the line at Protestantism? Does not the city problem reach deep into the hearts of great masses of people who are intimately touched and profoundly affected by the Catholic and Jewish religions and intsitutions? The aggressive and fertile professor of the University of Chicago is the head of a great "federation" of religious bodies in America. Has he not resources enough, intellectual and spiritual, to show the way to a still larger federation. One that will combine the Catholic priest, the Jewish Rabbi, and even the excluded Unitarian Minister, and the Universalist who lies somewhere half way between orthodoxy and heterodoxy, into a city combination which will stand for the things that will redeem the city from unjust wages, from the debaucheries of the saloon, the problem of the tenement house, and the stench, physical and spiritual, of the slums. Send your flagman farther afield Brother Mathews, survey a more inclusive line. Let us get together to work for the things we all believe in and to abate the things we all so abhor, for such common ground covers pretty much all there is to religion on its mundane side. After we have worked together for the "holy city" on earth, then let each retire to his own cloistered shelter and get to heaven by any road available in any way he pleases and the others had better not interfere.

---

Still the discussion over the relation between low wages and crime rages in the investigating rooms of the Illinois Legislative Commission, of which Lieutenant-Governor O'Hara is chairman. As it seems to us, witnesses and perhaps committeemen are always in danger of ethical confusion for want of a clearer discrimination between the crimes of love and the crimes of greed. Sex passion, so benign when controlled, so malign when uncontrolled, is nobly or wickedly indifferent to wealth, and love gone wrong perhaps is more manifest in the palaces of the rich than in the cottages of the poor, because where wealth is, lust can hide itself under more effective masks and evade the checks which publicity and scandal impose. But greed for dollars, strongly rooted oftentimes in the dire need of dollars, does run to crime, crime of sex as other crimes, with ever increasing momentum under the pressure of low wages. Not low wages, but the conditions of life imposed by low wages, expose the young women and the young men, too, to terrible temptations. Low feeding, the unwholesome and grim substitutes for homes, the impossibility of securing entrance into decent society on account of impoverished wardrobes,

the absence of courteous and refined companionship and the grim prospects of the future—these take down the bars of prudence and passion and self respect, and the turgid river of recklessness bearing upon the crest of its waves the Devil's own maxims: "What's the use anyhow!" "Who cares for me!" "There is not much in life anyhow!" etc., etc., sweeps these poor mortals off their feet and they are borne down the stream which, prosperous, well housed and ethically complacent men and women call the "Social evil,"—accepted and taken for granted to be, "a certain inevitable attendant on human nature" as now constituted. Let these complacent philosophers, who urge that there is no connection between low wages and crime, try to imagine themselves among the underpaid, put their own daughters and sons, who for all their guards and checks are scarcely decent in their habits, under temptations ever bordering on the land of the unchaste, and see if it would make any difference. Again we repeat, not *low wages,* but the *conditions* of low living imposed by low wages carry the pathetic victims towards crime.

---

## Lincoln's Compensated Emancipation

In these Memorial days it is profitable to look back across half a century upon the methods and results of the great war. Is it not plain to every thinker at this distance, that war was the wrong way of doing the right thing? With the great Emancipator, we say that if the great freedom could come in no other way, if the Union, the most hopeful compact yet reached by man, could not be otherwise established, the war was justified, it was worth everything it cost. If needs be, "every drop of blood drawn by the lash must be compensated for by other drops of blood drawn by the sword." If there was no other way it was a cheap price to pay for progress, and few of us, if we had it all to do over again, would fail to respond once more to the summons: "Fall in!" "Touch elbows!" "Forward march!" and take the consequences. But at this distance we see how the war was born out of the passion and blindness of human nature. How it might all have been avoided.

There is a phase in Abraham Lincoln's life which in the last analysis, probably will more effectively place him among the Prophets, the statesmen of the world, than any other phase of that great life. This phase of Lincoln's presidency is almost entirely ignored by his eulogists, or, if touched upon at all, it is without enthusiasm by either the representatives of the North or of the South. Few have taken note of the labored way in which he tried to ameliorate bitterness and to save the border states to the Union by advocating compensated emancipation. Lincoln knew and felt from his childhood that slavery was a curse, but he also knew as few of his northern associates did, that the United States as a whole, was responsible for the curse; the North and the South were equal partners in that awful crime against democracy.

During the first year of his presidency he sought again and again, with all the anxiety and solicitation of his fatherly heart, to bring about a compensated emancipation of the slaves. He begged the border states, which were still uncertain as to where their allegiance belonged, to accept the co-operation of the Federal Government in paying the full market value for every slave all the way from Maryland to Missouri. But his pleading was to deaf ears both in the North and in the South. He seemed to be the only prominent man on either side of the line who not only saw that slavery was the cause of the great quarrel, but who saw also the only honorable, peaceful way out of the trouble.

The following excerpts taken from his own writings, as found in the authoritative edition of Nicolay and Hay, carry conviction, beyond any argument. Today they represent a calmness, a pacific impartiality, a road to peace, which too few are yet willing to follow. Let these passages be read thoughtfully, prayerfully, regretfully, as indication of the way towards peace and away from war.

March 6, 1862. Lincoln sent a message to Congress, recommending the passage of the following resolution:

> That the United States ought to co-operate with any state which may adopt gradual abolishment of slavery; giving to such state pecuniary aid, to be used by such state, in its discretion, to compensate for the inconveniences, public and private, produced by such change of system.

Enforcing the same with a clear, earnest argument, he closed with the following devout appeal:

> While it is true that the adoption of the proposed resolution would be merely initiatory, and not within itself a practical measure, it is recommended in the hope that it would soon lead to important practical results. In full view of my great responsibility to my God and to my country, I earnestly beg the attention of Congress and the people to the subject.

March 9, 1862. Six days later, in a letter to Henry J. Raymond, editor of the New York *Times,* he tried to meet the blight of newspaper influences thrown on the other side, he writes:

> I do hope you will reconsider this. Have you noticed the facts that less than one-half day's cost of this war would pay for all the slaves in Delaware at $400 per head; that seventy-seven days' cost of this war would pay for all in Delaware, Maryland, District of Columbia, Kentucky and Missouri at the same price? Were these states to take the step, do you doubt that it would shorten the war more than eighty-seven days, and thus be an actual saving of expense?

March 10, 1862. The next day he summoned a conference of the representatives of the border slave states at which delegates from Kentucky, Missouri, Maryland, Virginia and Delaware were present.

Representative Chrisfield of Maryland has preserved for us notes of that remarkable interview which covers over four pages of the authorized edition of Lincoln's works. The report says:

The President urged that this purpose was to protect the interest and respect the sensibilities of the slave states. He said: "We are engaged in a terrible, wasting and tedious war; immense armies are in the field and must continue in the field as long as the war lasts."

And he urged compensated emancipation as a step to hasten the end.

March 14. Only four days later he sent to J. A. McDougal, member of the United States Senate, a tabulated statement of the cost of all the slaves in all the border states, state by state, showing that eighty-seven days' cost of war would more than compensate for them all at $400 per head, and he repeats the question:

Do you doubt that taking the initiatory steps on the part of those states and this district would shorten the war more than eighty-seven days, and thus be an actual saving of expense?

In this communication he unfolded a scheme by which the money could be raised and paid.

May 19, 1862. In a proclamation countermanding the emancipation proclamation of Major-General Hunter, which he regarded as premature, he again calls attention to the joint resolution urged by him upon Congress in the March previous, which had been adopted by a large majority, and he says:

It now stands an authentic, definite and solemn proposal of the nation to the states and people most immediately interested in the subject matter.

How fatherly is his appeal to the people in these states:

I do not argue—I beseech you to make arguments for yourselves. You cannot, if you would, be blind to the signs of the times. I beg of you a calm and enlarged consideration of them, ranging, it may be, far above personal and partisan politics. This proposal makes common cause for a common object, casting no reproaches upon any. It acts not the Pharisee. The change it contemplates would come gently as the dews of heaven, not rending or wrecking anything. Will you not embrace it? So much good has not been done, by one effort in all past time, as in the providence of God it is now your high privilege to do. May the vast future not have to lament that you neglected it.

July 12, 1862. An address made to the border states in behalf of compensated emancipation is preserved to us in his published writings. Speaking to the rebellous forces, he says:

You and I know what the lever of their power is. Break that lever before their faces, and they can shake you no more forever. Most of you have treated me with kindness and consideration, and I trust you will not now think I improperly touch what is exclusively your own, when, for the sake of the whole country, I ask, Can you, for your states, do better than to take the course I urge?

. . . . . .

If the war continues long, as it must if the object be not sooner attained, the institution in your states will be extinguished by mere friction and abrasion—by the mere incidents of war. It will be gone, and you will have nothing valuable in lieu of it. Much of its value is gone already. How much better for you and for your people to take the step which at once shortens the war and secures substantial compensation for that which is sure to be wholly lost in any other event! How much better to thus save the money which else we sink forever in the war! How much better to do it while we can, lest the war ere long render us pecuniarily unable to do it!

The address closes with words which could be expected alone from the author of the Springfield Farewell and the Gettysburg Address.

As you would perpetuate popular government for the best people in the world, I beseech you that you do in no wise omit this. Our common country is in great peril, demanding the loftiest views and boldest action to bring it speedy relief. Once relieved, its form of government is saved to the world, its beloved history and cherished memories are vindicated, and its happy future fully assured and rendered inconceivably grand. To you, more than to any others, the privilege is given to assure that happiness and swell that grandeur, and to link your own names therewith forever.

December 1, 1862. In his annual address to Congress, of this date, one of the most lengthy documents issued by him, he devotes eight pages to the discussion of this, to him, most important question: Compensated emancipation on the part of the nation, cooperating with the states. This he urged on the ground of justice, for the whole United States was responsible for the survival of this relic of barbarism in the constitution of the democracy, an anachronism in the history of progress. Here again, this man of heart proves himself to be a man of head also in a masterly analysis of statistics, based on the proportion of growth of population. He foresees in 1930 a possibility of a population of 251 million people which would only mean a little over seventy-three persons to the square mile. He closes this unique argument in another burst of fraternal anxiety and affection, as he exclaims:

Fellow-citizens, we cannot escape history. We of this Congress and this administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down, in honor or dishonor, to the latest generation. We say we are for the Union. The world will not forget that we say this. We know how to save the Union. The world knows that we do know how to save it. We—even we here—hold the power and bear the responsibility. In giving freedom to the slave, we assure freedom to the free—honorable alike in what we give and what we preserve. We shall nobly save or meanly lose the last, best hope of earth. Other means may succeed; this could not fail. The way is plain, peaceful, generous, just—a way which, if followed, the world will forever applaud, and God must forever bless.

Thus we see how for ten months of the great year 1862, this was uppermost in his mind. Looked at in the perspective of half a century, we see what a profound strategic movement it would have been in the interest of peace. Subsequently we have learned to admire the far-reaching, slow and sure approaches of Grant, at Vicksburg, Chattanooga, Petersburg and on to Appomattox, but Lincoln suggested a peaceful strategy; his was a generalship that planned a life saving campaign, profoundly more masterly than anything ever achieved by Grant or Lee.

September 13. In his reply to a committee from the religious denominations of Chicago asking for immediate emancipation, there is some characteristic sarcasm in the statement that religious men urged opposite opinions and devices each equally certain that "they represent the Divine Will." He reminds them that the Pope's bull against the comet did not stop the comet. He says:

I have not decided against a proclamation of liberty to the slaves, but hold the matter under advisement; and I can assure you that the subject is on my mind, by day and night,

more than any other. Whatever shall appear to be God's will, I will do.

March 7, 1864. Two years from the date of his first communication to Congress he again addresses Representative Creswell of Maryland, he expreses his preference for gradual emancipation, but

My wish is that all who for emancipation in any form, shall co-operate, all treating all respectfully, and all adopting and acting upon the major opinion when fairly ascertained. What I have dreaded is the danger that by jealousies, rivalries, and consequently ill-blood—driving one another out of meetings and conventions—perchance from the polls—the friends of emancipation themselves may divide, and lose the measure altogether. I wish this letter to not be made public; but no man representing me as I herein represent myself will be in any danger of contradiction by me.

March 17, 1864. Ten days later he writes again:

It needs not be a secret that I wish success to emancipation in Maryland. It would aid much to end the rebellion. Hence it is a matter of national consequence, in which every national man may rightfully feel a deep interest. I sincerely hope the friends of the measure will allow no minor considerations to divide and distract them.

April 4, 1864. He writes to Representative Hodges from Kentucky:

I am naturally antislavery. If slavery is not wrong, nothing is wrong. I cannot remember when I did not so think and feel, and yet I have never understood that the presidency conferred upon me an unrestricted right to act officially upon this judgment and feeling. It was in the oath I took that I would, to the best of my ability, preserve, protect and defend the constitution of the United States.

He closes with the same agonized conscience that was willing to bear the responsibility of the crime and pay the bitter and the divine assessment placed against the same:

Whither it is tending seems plain. If God now wills the removal of a great wrong, and wills also that we of the North, as well as you of the South, shall pay fairly for our complicity in that wrong, impartial history will find therein new cause to attest and revere the justness and goodness of God.

---

## The Democratizing of Industry

Do we fairly realize the nature of the great social movement which every strike, whether wise or foolish, serves to mark? The recent threatened action of the telephone operators is an instance just as illustrative of this movement as the outbreak on the part of members of the I. W. W. at Hopedale. There is everywhere growing unwillingness to put up with industrial conditions which are superimposed from above, even at the hands of the most kindly management. In other words, men and women are feeling their way to a democratic organization of industry, exactly as our forefathers, fairly comfortable as they were under the rule of England, found themselves unable to bear a rule established by one party only for the other party to obey. So every group of workers, whether ill or well paid, is today restless, so long as the conditions of their work are made for them by others, without full, free and obvious representation of their interests. The case of the telephone girls, happily settled for the present, is an admirable one upon which to use the sympathetic imagination, for the very reason that the management of the company has shown itself both considerate and public-spirited. What would any of us wish, if we were serving the telephone company? Not merely that considerate rules should be made for us, but that we should somehow be consulted, and have a voice in the making of the rules; not merely that we should have fair wages, but that we should always be sure that wages were being fixed as much in our interests as in the interest of the stockholders; in short, that we might be enabled as truly to use the great democratic word "our" in speaking of the common enterprise of the company as any stockholder or director now uses the word our in speaking of the property.

Democracy in government means that we all say our city, or state, or country. We say also our laws. The spirit of democracy is the same in industry; it never rests content unless all the people engaged in any piece of work can heartily say our job, our rules, *our* plant, our management. Govern me well, set the most polite policeman over me, open schools for me, as we are doing for the Filipinos, and I am still dissatisfied as long as you govern, and my part is to obey. Pay us well, build us model cottages, insure our lives and limbs, and we grow all the more impatient till you contrive to take us into your confidence, and make us sharers with you in the common enterprise. If this seems to some an unreasonable aspiration, it is the air we breathe in America, not to say in the modern world. You will never get good work done, except upon these democratic terms of contentment.

The real issue which confronts society today seems to be between a rigid and despotic socialistic system, resting upon the abuse of the majority power, and a free and flexible, yet completely democratic, industrial system, developing on lines which already disclose themselves. Take the telephone company or the elevated road, and ask what can be done to demoralize such an industry, while still making use of the familiar principle of private capital and corporate control. Why should not certain directors of the company be chosen by the body of all the operators who have served as long as a year? Why should not every owner of stock recognize the fact that the workers who contribute skill and labor are as truly co-operators in the industry as those who provide capital? Why should not this all important action of the company be taken with the cognizance and deliberate advice of the representatives of the workers? Why should not the whole force be thus assured of the conditions upon which it is possible or not to raise wages or alter hours of work? If in every public franchise company similar arrangement were made for the representation of the third party concerned in the enterprise, namely, the public, the industrial equilibrium would be still further established. These suggestions, of course, are in no way novel or original. There is already settled precedent in favor of the free democratic organization of business.

Let me add a word touching the attitude of trust or confidence, almost essential to the success of human effort. When we read the other day that the telephone management was bringing women from abroad to be ready against a strike, some of us began to think about the inevitable outcome of this strategy. Grant that it might have worked for this time, was it not certain that the upshot of it would be the formation of a more complete union, in which all the cities of the nation would be prepared to act together. Such is the method of resistance or opposition in which human nature is engaged to beat its opponents. But let

us now suppose that the friendly attitude with which we hope the telephone company and its operatore have composed their difficulty be followed out, so as to insure lasting terms of co-operation and confidence upon both sides; and suppose the strong company pledges its faith in tangible forms in a democratic organization of its business, and makes it clear to every one that it only wishes to give fair service and humane conditions and to get no more than just returns for its capital; who knows how far such an example would go in reducing the perilous strain of our times, and showing the way to a truer and freer industrialism than we have ever yet seen?

The fact is, it is a tremendous task to manage thousands of free working people. It is found to be more difficult and to become impossible if force is pitted against force or money against men. But it begins to be a splendid task as soon as it is conceived in the spirit of humanity.

*Boston Herald.* *Charles F. Dole.*

## War and Weaklings

In a recent lecture before the Harvard Medical School an eminent teacher repeated with apparent approval the statement that "war is God's means of sweeping away the weaklings." He thinks it may be viewed in this respect in the same light as disease, and particularly the great epidemics that used to sweep over Europe, which "really raised humanity to higher efficiency." Permit me to say that I think this is to reverse the clear teaching of history. I think the whole philosophy which prompts the conclusions that "disease is the Diety's means of raising humanity to higher things," and that the Spanish war was "one of the most beneficial influences in history" because the discovery of the cause and prevention of yellow fever came in connection with it, is a questionable philosophy; but that is too large a subject for proper discussion here. Flood, fire, famine and pestilence are all the constant occasions of invention and of heroism; but the inventions are pretty sure to come without them, and we no more bless them for those incidents than we burn the barn to get roast pig.

Concerning war a definite word is possible. I should like to ask all students or others who are tempted to think that it is the "weaklings" who are swept away by war to read President Jordan's little books upon "The Blood of the Nation" and "The Human Harvest," which are searching surveys of history to demonstrate precisely the contrary. Let the university student consult in his library Professor Otto Seeck's history of "The Downfall of the Ancient World" (Der Untergang der Antiken Welt, 1897) for its overwhelming testimony that the primary cause of the fall of Rome was in the "extinction of the best" through Rome's interminable wars, depleting the blood of the nation finally to an extent that left the begetting of the new generations more and more to weaker men. Let him read his Motley and learn whether it was the "weaklings" of Holland and Spain who were swept away by the wars in the time of William the Silent; let him ask whether it was the "weaklings" of England who were swept away at Marston Moor and Naseby; the "weaklings" of France who were swept away at Ivry; or the "weaklings" of America who were swept away at Bunker Hill and Saratoga. Let the Harvard student stand before the tablets in Memorial Hall, read the Harvard Memorial Biographies and Thomas Hughes on "The Heroes of the American Civil War" and ask himself whether Gettysburg and the Wilderness were "God's means of sweeping away the weaklings." I wish that every Harvard student might hear President Eliot speak upon this subject as concerns the Harvard men of the Civil War and the frightful loss to the blood of the nation entailed by their sweeping away, as I have heard him speak in the Old South Meeting-house. The whole witness of history is to the fact that it is *not* the "weaklings" of the nations who are swept away by war, but that for war the nations summon and sacrifice, as they must needs do for such strenuous service, their *strongest* and their *best*. It is one of the most solemn indictments of the war system that it has been the great depleter of the best blood of the nations. There is no other conservation comparable in importance to the conservation of strong men; and of these war is the great waster.

By a striking and useful coincidence, the same issue of the Boston newspaper that contains the word which I here criticize contains also a report of an impressive address at Ford Hall on the same Sunday by Dr. James A. Macdonald upon "War and the Human Breed." If any reader will address the *World Peace Foundation*, 40 Mt. Vernon Street, copies of a pamphlet by Dr. Macdonald powerfully discussing this subject will be sent them freely.

Efforts have recently been made to promote at Harvard enthusiasm and preparation for military and naval service; and we read that the Navy League is to make similar efforts in other American universities. It is right that our army and navy should be properly and efficiently maintained; but this surely is not a time for universities to promote their increase. Never before have our universities served this end in time of peace; and this is above all others a time when scholars should devote themselves to the study of the "methods by which war may be permanently superceded," for which study Charles Sumner made his memorable provision at Harvard when he died, the first such provision in university history. The clear prescription of the logic of today's international situation is that the nations should decrease their machinery for the settlement of disputes by war commensurately with the steady and now so great increase of the machinery for their settlement by international tribunals; and no other nation is in so auspicious a position to take the lead in the reduction of the monstrous armaments which now burden and exhaust the nations as our own strong and safe republic. When at last the great statesmen of the world are uniting for organizing the family of nations upon the basis of law and justice, it would be melancholy indeed if scholars and universities should for the first time begin to contribute their influence to strengthen the old machinery of war; and it would be peculiarly unfortunate if our students or our people should be led to look upon war as "God's means of sweeping away the weaklings."

EDWIN D. MEAD.

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Employ your time in improving yourself by other men's writings; so you shall come easily by what others have labored hard for.

—*Socrates.*

## GERMAN FREE MASONRY

### The Spiritual Foundation of Free Masonry and Its Influence on the Public Life of Germany

By Rev. Dr. Pfundheller.

Translated from an article in the "Protestant-Enblatt" of Berlin, by Rev. Charles W. Wendte.

Free Masonry is a secret order. Its secrecy is, however, confined to forms and ceremonies. These it cannot make public, for it is impossible to describe correctly with mere words or by publications the significance of these forms and ceremonials. Their right understanding can only be gained through personal use and observance. But it is different as regards its spiritual conceptions. The Union of German Free Masons has made it its mission to enlighten the public mind concerning the spiritual content, the history and the aims of Free Masonry.

Among other things it has instituted a prize competition for an essay on the theme: The Spiritual Foundation of Free Masonry and the Public Life of Germany. The successful competition is the work of Judge Ludwig Keller, LL.D., of Charlottenberg, and has been published by Eugene Diederichs in Jena. The author was particularly well qualified to treat this subject. A list of previous publications has shown that he has made himself well acquainted with the historical side of it. Added to this he has long been a Free Mason himself, and taken an active part in the work of the lodge. Keller utters himself as follows on the theme assigned him:

The Free Masons of all lands and systems are accustomed to express the content of their world of ideas, whenever they desire to state it in a brief concrete form, by the term *Humanitarianism*. What is the content of this ideal of Humanitarianism? To answer this question we must have recourse to the Pythagorean-Platonic world of ideas. The Pythagorean Fraternity and the Platonic Academies have given the word its world-historic importance. The Friends of Wisdom (philosophers) chose this term as their party designation, and under this flag fought for the system of thought which was dear to them. Precisely as the Israelitish religion was wont to express its highest ideal in the word Righteousness, and as the Church doctrines of later days summed up the nature of their teaching as Faith, so the word Humanity, nearly related to the term Love, became the rallying cry of those free spiritual fellowships, of Greek origin, which later, under the name of schools of "Philosophy," "Colleges," "Latonias" and "Lodges" were bitterly antagonized by the political states of the ancient world. After long struggles Emperor Justinian finally took a decisive step. By an imperial edict, in 529, he commanded all Academies and Schools of Philosophy and their edifices to be destroyed, their property to be confiscated and their adherents to be expelled from his dominions. Since the sixth century the doctrine of wisdom and the love of Man, or *Humanitarianism*, and even the word itself and its significance disappears entirely for many centuries from the horizon of human thought. In its stead ruled exclusively the rigid Scholasticism of the Middle Ages.

It is no mere accident that the word Humanitarian came into use and honor again in the 15th or 16th centuries, when Greek literature, Greek philosophy and the Greek spirit celebrated their victorious re-entrance into Italy, ushering in the glorious era of the Renaissance. The great houses of the Alberti and the Medici, the citizenship of large towns, led by the Guilds and Crafts brought the ideals of *Humanitarianism* to new acceptance and dominion. Academies were newly formed, whose constitutions and aims are sufficiently well known to use today, although their members were assiduously occupied in concealing them, and disclosing to the public only half their activities.

The 17th century, which followed, fought against these academies and sought to suppress them. It was not until the great war for the emancipation of the Netherlands from the Spanish rule, under the protection of the House of Orange, the Humanitarian idea and its champions were accorded some degree of freedom and opportunity. In England the same results atended the victories of Cromwell, especially by means of the great Dissenter organizations, which had sprung from the German Anabaptists, or were spiritually affiliated with the latter. The Huguenots also helped to open the way for the basic principles of Humanitarianism. The Hohenzollerns, since the days of the Great Elector, also aided in the good work. The names of Galileo, Bacon, Grotius, Comenius, Leibnitz, Newton are indicative of the new rise of the ideal of Humanitarianism.

In the 18th century England was the leader of the nations. Here, as well as in other lands, under the veil of building and other corporations, associations had continued their existence which called themselves Societies of Masons. In the year 1717 they succeeded in uniting four such lodges into a Grand Lodge and in obtaining for this Grand Lodge the protection of the reigning dynasty. Among the leaders of this movement were especially conspicuous Desaguliers, a French Reformed clergyman and refugee in England, and Anderson, a Scottish dissenting preacher. The last-named was entrusted by the Grand Lodge with the framing of a constitution. In 1723 his proposed articles were adopted by the official body of the Grand Lodge.

Its moral basis is *Humanitarianism*.

It rests on three fundamental ideas. The first of these is the conception of a Supreme Being. This idea, however, is not presented to us in its Pauline form, but in its Platonic statement. After the manner of the ancient Platonic academy God is designated as the "Omnipotent Architect of the Universe." Side by side with this conception the God-head appears also as the Father of All Men, the Eternal Light, the All or Kosmos. The name "God" is also employed by Free Masons, especially in their rituals. The expression "World-Soul" is perhaps the best description of the ideals held by Free Masons concerning the Deity. This "World-Soul" is held by Free Masons to be self-conscious.

Upon this religious basis rests the Temple of Solomon, that is, of Wisdom, whose erection everywhere is the chief aim of the Masonic order. This leads to the second vital principle of Free Masonry: *Moral Freedom*. As children of God men fulfill His Will in the spirit of love, and they are equal to this duty if they earnestly will to do it.

The spark of light which rests in every thinking being possesses the character of indestructibility. Death is not extinction, in the usual sense. As the

death of the bud is the way to the fruit, so what we call death is only the beginning of a new and larger life. In truth what we call death is only the birth-hour of a higher and eternal existence.

*God, Freedom, Immortality,* such is the triad of the Masonic conception of the world order.

These basic ideas Free Masonry seeks to make actual among men, and this leads to its significance for man's social and public life. Its attitude towards the Church is of immediate interest in this connection. The discussion of creeds or denominations in a partisan sense is not permitted in the lodges because a logical consequence of the fundamental Masonic conceptions is universal tolerance. Every sincere religious conviction is respected. The only requirement is that every Mason shall have religious convictions in the sense already indicated concerning God, Duty and the hope of Immortality. The accusation that Free Masons are enemies of Religion and the Churches is without justification. Far from underrating the value of a true Christianity and of the personality of Jesus Christ, all great Free Masons, from Desaguliers and Anderson, to Herder and others of the present day, have expressly declared their loyalty to a genuine Christianity.

Political questions also in a partisan sense are forbidden discussion in the lodge. He who would argue from this that Free Masons seek to overturn the thrones and governments of the world goes as far astray from the truth as he who accuses them of striving to destroy the altars of worship which mankind has reared. Freemasonry honors every honest political conviction. But it demands from the State, as from the Church, that its basic law be the law of humanity. In accordance with this law Free Masonry also takes position with regard to Socialism, whose just claims it recognizes, with Materialism, which it rejects, with Science and Art, which it highly values.

The solidarity of Masonry has been seriously threatened but once in its history. In the middle of the 18th century there arose in Florence, and spread thence to the Latin, and later to the Germanic and Scandinavian countries, a school which denied the current conceptions of the origin of Masonry, as taught by the English lodges, and falsely maintained that the Orders of Knighthood were the ideal parents of the Masonic orders. This new system acquired importance through weighty political alliances which secretly supported it. The protectorate of the House of Stuart, which in the first half of the 18th century made Florence its place of residence, helped the Masonic Knightly Order to wide acceptance, and if the throne of Great Britain had again come into possession of the Stuarts, the new order might have overcome the old-English system of Masonry. It was due to the influence of this same House of Stuart, whose intimate relations with the Roman Curia are a matter of history, that very many of the clergy, and even Jesuits, became "Masonic Knights." These developments, which seriously threatened the unity of Free Masonry, led Lessing, Herder, Nicolai, and numerous other leading brethren of the mystic craft in Germany, to take the field in defense of the real against a sham masonry. With the help of Frederick the Great, who recognized in the latter an intrigue of his opponents, the attempt to destroy Free Masonry by means of Free Masons was defeated. A later echo of this attempt, which made itself heard at the court of the Prussian King William the Second in the so-called Rosicrician movement was equally ineffective.

In the 19th century, and to the present day, the Masonic order has conducted a warfare gainst the so-called Mechanical theory of the universe, which seeks to overthrow the Masonic temple—God, Duty and Immortality. The German lodges stand in the midst of this struggle, and hope to carry it to a victorious conclusion, in order that Masonry shall not lose its true hold on the nature of things, but may develop hereafter in ever enlarging degree its beneficent activities.

The larger political and public life of Germany has drawn attention once more to Free Masonry, and the German lodges are more numerous than ever before. States have come into being and disappeared again, overturns of all kinds have been witnessed, but the ideal of *Humanitarianism* and its bearers have outlived all the shocks and changes of time.

In this large way the essayist Keller has treated the topic assigned to him. His presentation is not without defects. The historical origins of Free Masonry especially might have been more fully developed. Great differences of opinion exist as to the origins of the order. Keller finds them in the Greek-Platonic academies. But he does not give his authorities for this view in sufficient detail, simply referring to his previously published writings on this subject. But not every one has the time or the opportunity to consult these, and the author should treat this part of his subject with more circumstantiality in another edition of his prize essay. Beyond question Keller has rightly characterized the point of view which at the present hour is current in the Masonic world as *Humanitarianism.* On the portal of the largest Grand Lodge in Berlin is graven the word *"Humanitati."* Even if the homes of the other seven grand lodges of Germany, and of the five independent lodges do not display externally this sentiment, it is yet the common goal of their endeavors. There are 50,000 Free Masons in Germany. In the spiritual disorganization of the present day it is surely of no little importance that a common and ideal conception of the universe be held by so large a body. May this account of the history and aims of the order contribute to a better appreciation of its lofty purpose and growing influence for good, not only in Germany but throughout the world.

## THE HOME

### Washington the Human

Though George Washington was esteemed by many as austere and unapproachable, there was seldom a time that winsome Nellie Custis could not force a smile from him. It was necessary for her to stand on tiptoe, we are told, to whisper in his ear, and holding affectionately to the button of his coat she in this way poured out to him the little joys and tragedies of her young life. Sometimes it was to coax him into allowing her to go to a ball, or again it was to confide blushingly some little romance, but most often it was to beg for a new gown or gay ribbon, and of these requests there was never a refusal.

Washington Irving (at least Edith Tunis Sale in "Old-Time Belles and Cavaliers" credits the anecdote to him) illustrates very aptly the relationship that

existed between Nellie Custis and her grandparents. "She was romantic," the paragraph reads, "and fond of wandering in the moonlight alone in the woods. Mrs. Washington thought this unsafe, and forced from her a promise that she would not visit the woods again unaccompanied, but she was brought one evening into the drawing-room where her grandmother, seated in her armchair, began, in the presence of the general, a severe reproof. Poor Nellie was reminded of her promise and taxed with her delinquency. She admitted her fault and essayed no excuse, moving to retire from the room. She was just closing the door when she overheard Washington attempting in a low voice to intercede in her behalf. 'My dear,' he observed, 'I would say no more—perhaps she was not alone.'

"His intercession stopped Miss Nellie in her retreat. She reopened the door and advanced up to the general with a firm step. 'Sir,' said she, 'you brought me up to speak the truth, and when I told grandmamma I was alone, I hope you will believe I was alone.'

"Washington made one of his most magnanimous bows. 'My child,' he replied, 'I beg your pardon.' "—*The Continent.*

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### The Rocking Stone of Tandil

On the last day of February, 1911, one of the most interesting of natural phenomena in the world, the great rocking stone of Tandil, situated in the Argentine Republic, lost its balance and fell, a ponderous mass, into the valley below.

There are several of these curious stones scattered about the world, but this one was by far the largest, its weight having been seven hundred tons. Yet, so delicately was it poised on the edge of the precipice that it rocked in the wind, and the finger of a child could cause it to sway back and forth. A walnut placed at exactly the proper point could be cracked to perfection. So firmly fixed and so perfectly balanced was this huge boulder, that when one of the earliest dictators of the Argentine Republic, Rosas by name, wishing to test its wonderful balance, harnessed more than one hundred oxen to it, he was unable to dislodge it. It was shaped like a mushroom, and of quartz-like structure, and the geological books tell us that it was probably placed in its perilous position by glacial action.

For many years it belonged to the wealthy Santamarina family, but, recognizing the possibility of its being dislodged by the blasting at the Tandil quarries, the family deeded the rocking stone, together with the base of the hill and its immediate surroundings, to the municipality of Tandil, but even these precautions proved futile, for, although they succeeded in preventing quarrying operations in its immediate vicinity, the blasting from other neighboring quarries eventually dislodged it. Thousands of picture postcards of this genuine wonder of the world have been sold, and every year hundreds of visitors, in order to see it, made the long journey of two hundred and fifty miles by rail from Buenos Aires, the great South American metropolis.

—*Eva Cannon Brooks.*

*May St. Nicholas.*

## THE SUNDAY SCHOOL

### The Growth of the Hebrew Religion

A YEARS WORK

**In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion**

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

XIII

OBADIAH

*Text: My country right, to keep it right; my country wrong, to make it right.*

Obadiah, judged by length, is the smallest of the prophet books. Judged by his spirit Obadiah is the worst of the prophets. Ethically his message is one that comes as a warning and not as an encouragement. We may take him as the type of a prophet who represents a spirit that is lamentable. He manifests a tribal conceit that is deplorable and that *we* must get rid of. This book which has little literary value and less spiritual inspiration has kept the scholars busy for a long while. The battle between the advocates of the textual inerrancy and higher criticism might well be concentrated about Obadiah.

There is not much trouble in fixing his date. He was probably carried off with the first deportation in 597 B. C. He may have been a priestly student of Jeremiah, with whom his prophecy is closely affiliated, the first few verses being almost a literal quotation. The method of most of these prophets was to take a view of the world, declare the doom of the surrounding countries and then drive the lesson home as to Jerusalem. Jeremiah pronounced the doom of Edom and the book of Obadiah is a passionate tirade against the same people. Not much more is known about Edom than that it was for centuries a thorn in the side of Jerusalem. The antagonism reaches back into folklore, to the tale of Jacob and Esau. According to the story, Esau was the twin brother of Jacob and they quarreled in their mother's womb. Esau means "ruddy" or "hairy." Jacob means "the supplanter." The Jewish ethnic fabric is based upon Jacob, the Father of Israel, and Esau and his descendants, the Edomites, were always a source of trouble. We can get behind this folk-lore when we come to study the families of the world. The Mohammedan religion is based on Esau folk-lore, the Arabian glory is vested in Esau, and tradition has many beautiful legends about him. This conflict between the twin brothers, Jacob and Esau, is an indication of tribal jealousy and war.

Obadiah may have written other things but they are not known. So here is a point from which we may discuss race prejudice and bring down to date the value of patriotism. In this period the Empire of Babylon reached from the Persian Gulf to the shore of the Mediterranean and the borders of Egypt—a mighty empire. The Persian Empire which came later covered a still larger territory. Babylon swept the northern Asiatic world. Edom was the territory lying south of the Palestine dominion. It is fair to say that we probably would not have known anything about Edom if the Jews had not hated it so. They defeated Providence by keeping their foes alive on the wings of poetic justice. Here we find a good illustration of a family feud among nations, a most humil-

iating revelation of the weakness and blindness of poor, human nature. The Edomites were not the castaways that the Jews would have us believe, not the despised, neglected and deserted of the Lord, as the story of Ishmael indicates, because they had in their blood that which in due time bloomed into Mohammedanism, which is enough to destroy the Bible theory of the hopelessness of Edom. Let us be just to the Mohammedans. Mohammedanism has been a mighty factor in the history of the world—a great monotheistic faith, and it today occupies immense territory.

The first lesson from this book is that Obadiah was "barking up the wrong tree." Edom was not so much worse than the rest of the world. Another lesson is its revelation of the viciousness and the danger of false patriotism. George Eliot said that "Patriotism is the virtue of small minds," and it has also been said that "Patriotism is the last resort of rogues." We are right now threatened by the danger of the Obadiah spirit. Do we want to glory in the fact that we have more acres than any other country, longer rivers, higher mountaines and better soil? We did not make any of these things. Our admiration should be awakened to contemplate the rarer, higher and better things developed among us. We sing

"I love thy rocks and rills,
Thy woods and templed hills,"

but so also can the Norwegian sing. The things we have that are peculiarly our own are those high and sweet reaches of human nature that may be typified by Washington and Lincoln. It is a dangerous patriotism that puts Washington and Lincoln in the background. Gradually we will learn to group around these two names the names of those who count for something, not alone in the United States but in the history of the world. What have we in such persons. Not Yankees, not Americans,—Lincoln is a solid feature in the American landscape but he is just plain *man*. He belongs to the centuries and the nations. The world has adopted Lincoln. There is probably not a face of any man in any age that would be recognized by so many people as the face of Lincoln. Travelers in Siberia find it; wood-choppers in Northern Russia know it; and tourists in Sicily and Hungary or even India come across the pictured face of Lincoln more often than that of any other person in history.

True patriotism is something more than racial pride. It is rooted in the word "Patria." We will go where we belong in the great struggle of the world's progress. No nation of the earth has a quit claim deed on any section of the world. There is something pathetic in the history which shows us that Providence has something else in view than to pet us or to foster our conceit in our own development.

Edom was not hurt by the narrowness and selfishness of Obadiah. True, Edom went to rack and ruin but Jerusalem did not do much better. The things that survive are not racial. The universal is beautiful, that which is special is bad. So after all Obadiah is not a negligible bit of literature.

QUESTIONS ON OBADIAH

1. What kind of a prophet is Obadiah?
2. In what can you trace the influence of his teacher?
3. With such a teacher why did he not become greater?
4. What does the story of Jacob and Esau illustrate?
5. What do you know of Mohammedanism?
6. Why did that religion become great?
7. When is patriotism dangerous?
8. What will give us true patriotism?
9. What is the lesson of Obadiah?

## The Study Table

### Two French Books

Two interesting French books, literally and very wonderfully translated by Katharine Prescott, come from the *Lamb Publishing Company, New York.* One is "The Illustrious Dames of the Court of the Valois Kings," by Pierre De Bourdeille, with remarks and essays by C. A. Saint-Beuve. Pierre De Bourdeille's mother was one of the ladies-in-waiting to Margaret de Valois, and he grew up at court, late in life writing many books, among them these impressions of the fair ladies of the times he knew so intimately. It is amusing to note what effect royalty has upon him. All princesses are noble, beautiful and virtuous. Even Catharine de Medici is excused for many of her misdeeds. The book is full of anecdotes, some questionable but all interesting when we realize the lack of morals in that age.

The other book, "The Ruin of a Princess, as told by the Duchesse d'Angouleme, Madame Elizabeth (the sister of Louis XVI), and Clery, the Valet de Chambre of the King," is no less interesting. But while the former is colored by the writer's point of view, the letters of Madame Elizabeth are those of a good woman who sees with clear vision the coming of the Revolution, but stands by her brother, the King, and her sister-in-law, Marie Antoinette. She tells of the goodness and the weakness of Louis XVI, of the good traits of Marie Antoinette, and gives many details of their family life. Madame Royale relates incidents of the dreadful days in the Tower of the Temple and of the death of her brother, the Dauphin, which seems to prove, in spite of the belief of many to the contrary, that he did not escape from the Tower.

GRACE GALE CRAWFORD.

### THE OUTLAW

"I banish you."—*Coriolanus to the Romans.*
Deep in the greenwood of my heart
Is my abiding-place:
I cloak my soul at feast and mart;
I mask my face.

Outlawed—but not alone—for Truth
Is outlawed, too,
You cannot banish us, proud world;
We banish you.

Go by, go by, with all your din,
Your dust, your greed, your guile,
Your pomp, your gold; you cannot win
From her one smile.

She sings to me in a lonely place,
She takes my trembling hand;
I gaze into her lovely face,
And understand.

Outlawed—but not alone—for Love
Is outlawed, too.
You cannot banish us, proud world:
We banish you.

Now which is outcast, which alone?
Around us fall and rise
Murmurs of leaf and fern, the moan
Of paradise.

Outlawed? Then hills and glens and streams
Are outlawed, too.
Proud world, from our immortal dreams,
We banish you.

*The Truthseeker.* —*Alfred Noyes.*

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# THE FIELD

***"The World is my Country, to do Good is my Religion."***

## A NEW WAR AGAINST POVERTY

This latest war, started by the Fabian Society, is making a great sensation in England. It has for its basis the demand for a living wage. That it does not greatly frighten the capitalist enemy is shown by the fact—naively boasted of in the *Labour Leader*—that the bishops "in solemn conclave" have endorsed it. The organ of Winston Churchill, the imperialistic First Lord of the Admiralty, has also endorsed it. So have many other personages of whom any group of bourgeois reformers might be proud.

The *Labour Leader* (which is the official organ of the Independent Labor Party) eloquently maintains that the state ought to guarantee that employers "shall at least reward labor by life." An opinion that is unanswerable from the standpoint of the capitalist, the slave owner, or even the proprietor of horses and dogs.

In a word, this is a war against *absolute* poverty, the unprofitable misery of the poorest class. It is not a war against *relative* poverty or the unequal distribution of the good things of life. In order that the rich may be made richer, the poor are to be made a little less poor. And as this is the best we can ever expect to get from non-Socialists, here's luck to the new crusade!

*William English Walling.*

*The Masses.*

## FROM BECKY SHARP TO WALLINGFORD

In the Syracuse *Post-Standard*, under the above title, there appears a timely criticism of the books of the "J. Rufus Wallingford and Blackie Daw" type, which it seems wholesome to "pass on" as far as possible. The portrayal of such characters has no place in valued literature, and its influence upon the only class liable to read such stuff to any extent—those with young, impressionable, unformed minds, cannot be otherwise than educationally bad. Says the *Post-Standard:*

"The appearance of a new book of the doings of J. Rufus Wallingford and Blackie Daw throws a peculiar sidelight upon current tendencies in literature and the drama.

These two accomplished and fascinating blackguards present in their own persons a rather commonly accepted ideal of success. They prey upon credulity. They profit by the desire of other men to gain profits dishonestly.

* * *

In the last of the series of Wallingford books, J. Rufus and Blackie continue their triumphant career, gaining oodles of wealth at every turn and leaving behind them a blackened trail. It will be said that this is a form of humor and that it is a mistake to treat it seriously. It need not be taken seriously except for the one important fact that *it is* taken seriously and holds up to favor a line of behavior for which sympathy is more and more commonly demanded in current literature. * * *

"We have gone a long distance from the ideals which impelled the older school of writers. Not alone vice, but jealousy, stinginess, hypocrisy and the various degrees of folly have their punishment in the older drama and fiction. In the case of that most interesting villainess in English literature, Becky Sharpe, the author of the book, is fairly malicious in his attitude towards his heroine, while in East Lynne, over which so many have wept, pitiless ruin falls upon the head of the flighty woman who allows a fancied slight on the part of her husband to drive her into the arms of a designing villain.

Which of these two points of view is the true one? Is the fate of Becky Sharpe or the triumph of J. Rufus Wallingford the typical fate of the enemy of society? One need not submit that question to a jury of Sunday school teachers to come at the answer to it. Plenty of men and women have made fortunes dishonestly and kept out of jail, but the business of the get-rich-quick promoter, of the polite blackmailer and of the whole army of persons who live by their wits and prey upon the cupidity and credulity of the public, is an unsafe business. Those who follow it live under a cloud. Sooner or later, for most of them, cleverness makes a slip and the law has them. The triumph of J. Rufus is not a safe precedent for persons in search of happiness."


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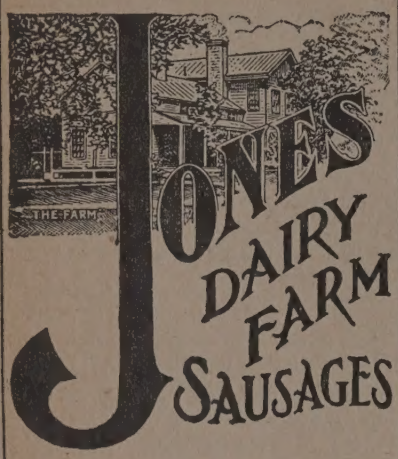


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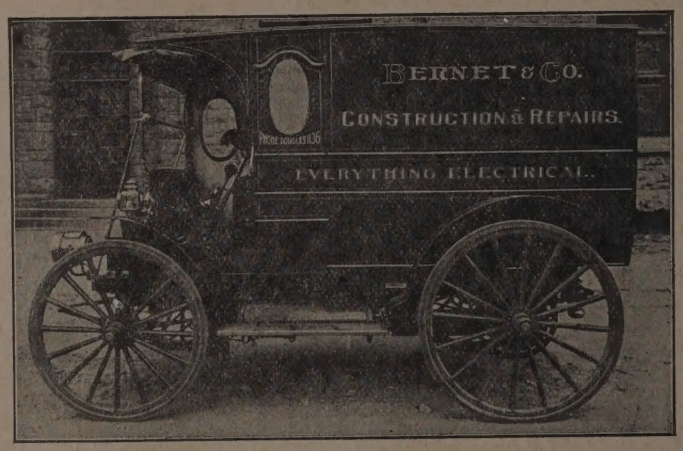


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